

abundance of thy Tears cancel the Writings, and the Intensity of thy Repentance make void all the Obligations, by which thou deliveredst thyself to the Power of *Satan*. Christian, there's enough of Blindness. You have only *one* God, you have *one* Soul alone, and but *once* can you expect to dye; Why is it that you continue in Sin? Your Soul in Possession of the Devil! Your Soul in danger to be damn'd eternally! Oh, why don't you prostrate your selves at the feet of your merciful Redeemer, of your Crucified Jesus? See what he gave for your Soul; he spilt his Blood *once* for you, and would do it again a thousand times for your Salvation; and will you still continue Slaves to Sin and the Devil? Sons of my Blood (he lays to you) Children of my Love, for your Soul's Good was I nail'd to the Cross, and my Wounds, yet fresh, are crying aloud to you, to forsake your evil ways, and to follow me. And what Answer do you return, Christians, to these Complaints of your Loving Redeemer? Do you say, you *will not*? O never, never let it be so; but rather with a true sense of your Sins, and a hearty sorrow for having liv'd so long in Blindness, fall down at his Feet, and say from the bottom of your Heart, My Lord Jesus Christ, my God, my Father, my Redeemer, in whom I believe, in whom I put my Trust, and whom I love more than my own Life, more than my Soul, and above all things whatsoever is visible. Dear Lord, it repents me from my heart, that I have offended against thee. O infinite Goodness! O my Jesus! O that I had never broken thy Commandments! O, that I had died a thousand Deaths, rather than have sinn'd against thy Divine Majesty! I am sorry for thy sake alone, for being who thou art, so infinitely holy, so good, so amiable; I am sorry, Dear Father, that I have injur'd thee with my Offences. And here I make a firm purpose, by the assistance of thy Grace, never more to sin: I offer here a thousand Lives, rather than return to my Iniquity; and resolve to avoid all Occasions and Dangers of committing any Crime against thee: I here intend to make a sincere Confession of all my Wickedness, and to comply with all the Obligations that shall be laid on me; and I trust, that through the Merits and Passion of my loving Redeemer, I shall obtain pardon of all my Offences. I have sinned, Lord I have sinned; but thou, my God, have Mercy on me, Mercy, Blessed Saviour, Mercy, my Jesus. I love thee above all things, O my Jesus, be thy Love, let thy Faith live and increase; and replenish us with thy Grace, the Pledge of eternal Glory, *inquam nos perducas Sancta & Individua Trinitas, Pater, & Filius, & Spiritus Sanctus*, to which, God of his infinite Mercy brings us.

abundance of thy Tears cancel the Writings, and the Intensity of thy Repentance make void all the Obligations, by which thou deliveredst thyself to the Power of *Satan*. Christian, there's enough of Blindness. You have only *one* God, you have *one* Soul alone, and but *once* can you expect to dye; Why is it that you continue in Sin? Your Soul in Possession of the Devil! Your Soul in danger to be damn'd eternally! Oh, why don't you prostrate your selves at the feet of your merciful Redeemer, of your Crucified Jesus? See what he gave for your Soul; he spilt his Blood *once* for you, and would do it again a thousand times for your Salvation; and will you still continue Slaves to Sin and the Devil? Sons of my Blood (he lays to you) Children of my Love, for your Soul's Good was I nail'd to the Cross, and my Wounds, yet fresh, are crying aloud to you, to forsake your evil ways, and to follow me. And what Answer do you return, Christians, to these Complaints of your Loving Redeemer? Do you say, you *will not*? O never, never let it be so; but rather with a true sense of your Sins, and a hearty sorrow for having liv'd so long in Blindness, fall down at his Feet, and say from the bottom of your Heart, My Lord Jesus Christ, my God, my Father, my Redeemer, in whom I believe, in whom I put my Trust, and whom I love more than my own Life, more than my Soul, and above all things whatsoever is visible. Dear Lord, it repents me from my heart, that I have offended against thee. O infinite Goodness! O my Jesus! O that I had never broken thy Commandments! O, that I had died a thousand Deaths, rather than have sinn'd against thy Divine Majesty! I am sorry for thy sake alone, for being who thou art, so infinitely holy, so good, so amiable; I am sorry, Dear Father, that I have injur'd thee with my Offences. And here I make a firm purpose, by the assistance of thy Grace, never more to sin: I offer here a thousand Lives, rather than return to my Iniquity; and resolve to avoid all Occasions and Dangers of committing any Crime against thee: I here intend to make a sincere Confession of all my Wickedness, and to comply with all the Obligations that shall be laid on me; and I trust, that through the Merits and Passion of my loving Redeemer, I shall obtain pardon of all my Offences. I have sinned, Lord I have sinned; but thou, my God, have Mercy on me, Mercy, Blessed Saviour, Mercy, my Jesus. I love thee above all things, O my Jesus, O my Love, let thy Faith live and increase; and replenish us with thy Grace, the Pledge of eternal Glory, *inquam nos perducas Sancta & Individua Trinitas, Pater, & Filius, & Spiritus Sanctus*, to which, God of his infinite Mercy brings us, Amen.

THE EPISTLE'S DOCTRINE

THE STATE OF MANS MI- SERY AND DE- LIVERIE

694. 9. 18
130

IN
A SERMON PREACHED ON
the Sabbath Evening, Vol. 1. and
by M. PAVL BARNES.

Psalm 124.
If it had not been for the Lord's help,
we should have perished: but because of the Lord's help,
we are still alive.

THE EPISTLE'S DOCTRINE

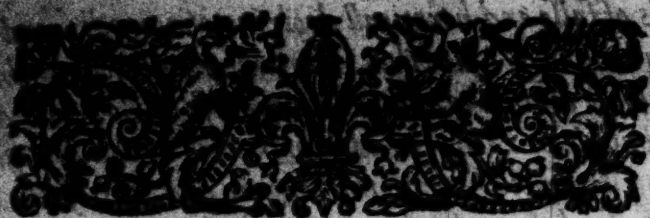
By M. PAVL BARNES.
LONDON:
Printed by J. BARNES, at the New York Office,
No. 10, NASSAU ST. 1849.

THE GREAT AN
EPI TOMIE
OF MANS MI
BRY AND DE
LIVERIE

NO COMMON PRINCIPLES ON
 THE PART OF THE ROMANS, AND
 THE PART OF THE PAGES.



London,
Printed by J. Smith for J. Smith, and J. Smith,
at the Sign of the Star and Garter, 25, in Fleet
Street, near Chancery Lane, and in Popes-head
Lane, 1810.



TO THE RIGHT WORSHIPFULL SIR

HENRY BAKER, KNIGHT BAR-
ronet, health, honour, and happinesse,
from, and in the Lord.



*Right Worshipfull, although it
bee a complaint (perhaps) not
causelesse, of too many bookes
penned and printed in these
dayes; yet there is, and euer
will bee neede of new bookes,
chiefly such as sanour of the
wholesome doctrine of Iesus*

*Christ, and set forward that knowledge of the truth
which is according vnto godlinesse. Nay surely, it is no
lesse worke of Gods prouidence, to set open the fountaine
of heavenly truth, and to maintaine it in a perpetuall
current, by the preaching and writing of his faithfull
seruants; then that the waters of greater riuers, and
lesser springs, doe runne with a continuall streame. For
what these are to the earth to water it, that it may bee
fertile for mens behoofe, and serue their bodily wants;
the same are those to Gods Church to make it fruitfull
vnto the Lord, and relieue the spirituall want of mens
soules. Besides, whereas the muddy and poysonous wa-*

^aReuel. 14. 3.

^bMiraris si nō-
dum sapientia
omne opus su-
um impleuit?
Nondum tota
se nequitia
protulit. Senec.
nat. quæst. lib.
3. c. 32.
^cGen. 26. 15.

ters of false and hereticall doctrine, of ungodly and fil-
thy language (like that + no some bloody sea in which
no soule could line and breath the life of God, doth dai-
ly bubble, or rather puddle forth with proud and swel-
ling streames, through the tongues and pens of the di-
uels scribes, or scriblers rather: Is it not a singular
blessing, that the fountaine of truth doth hold its course
also, from whence issue the wholesome waters of life, to
correct the payson of the diuels puddle, and preserue
Gods people from the deadly contagion of it? Which
wholly to damme up, or in part to restraine, were as
great a despite vnto Gods people, as was done vnto
Isaac by the Philistims, in stopping vp all the welles
which Abraham had digged open. What though in
new bookes we bring to light (specially in poynts of re-
ligion) no new matter? who (I pray) doth cauill at it
in liuing fountaines, that they run still the same waters
in colour, kind, and tast? we doe rather like them so
much the better, counting it a speciall benefit, that by
their perpetuall course, as wee haue the same waters for
kind: so we receiue them euer fresh, whereby they are
the more pleasant for tast, and the more wholesome for
our vse. So it is a commendation rather than any im-
perfections in our new writings, that they propound still
the same ancient doctrine touching faith, & good man-
ners, but happy in some new forme and method, wherby
they give a fresher and more pleasant relist to these
wholesome waters, and so quicken mens dull and diuers
appetites to the better liking of them, and allure them
the more liberally to drinke thereof. I may therefore (I
trust, to good purpose) adde also this Sermon of that
godly and faithfull Preacher Master Paul Bayne, vnto
some other booke of his, set forth by my selfe and others,
and

and open (as it were) one little fountaine more, for
 us by fountaine to draw and drinke of. Come to it and tast
 who will, I assure him that hee shall prooue the waters
 thereof to be good, sweet, and wholesome. Among wa-
 ter wonders writers report of two springs, not farre
 distant one from the other in one of the fortunat Ilands;
 the one whereof doth yeeld deadly waters, and the other
 very wholesome: who so drinketh of the first, is anon
 taken and torne with most painfull conuulsions, euen
 unto death; against which, the onely sure and present
 remedy is to drinke of the other fountaine there at
 hand. This fountaine (which here is opened) riseth out
 of Paradise (I meane the Scriptures) with one head,
 but in the course thereof it is parted into two streames.
 The first giuing vs the tast of our sinfull and damnable
 state by nature, is very bitter, and in it selfe mortall:
 but the second, refreshing vs with the knowledge of our
 redemption by Christ, is as the water of life, and wine
 of Gods love, most cordiall and comfortable. If any de-
 sire to be made whole and sound in soule, he must drinke
 deepe of both. The doctrine of our wretchednesse (like
 unto the ^a bitter and cursed water in the Law) must
 search how sound we be within, or rather make vs feele
 the sick and rotten state of our soule. And then the
 doctrine of our saluation by Christ, like the ^e waters of
 Bethesda, must restore vs, curing vs of our inward
 rottennesse and outward sores, whereof wee are deadly
 sicke. ^b We shall neuer thirst heartily, nor relish fully the
 sweet waters of life in Iesus Christ, untill we haue drunk
 deepe of the salt and bitter waters of our owne misery.
 Nor will they heale or worke vpon our soules to health,
 untill these make our vsound and rotten hearts smart
 euen to death. This fountaine (I grant) is not deepe, and
 like

^a The French
 Comment on
 Bartas, in the
 third day of
 his first week,
 out of Mela.

^e Numb. 15. 18.

^f Ioh. 5. 4.

^g Is corde solus
 arido Chri-
 stum sitit;
 Sentit mise-
 riam corde
 qui fracto
 suam.

The Epistle Dedicatorie.

^h Isa. 8. 6.

like^h Shiloah, doth runne but softly. For it serueth rather for Gods Lambes to wade in, than Elephants to swimme in: and it aimeth more to bring men to a feeling of their misery in themselves, and true reioycing in their saluation by Christ, than to exercise their heads with curious contemplation of schoole-poynts. What it is (as it is no degenerate off-spring of a good man and worthy diuine, not wholly unknowne vnto you, and sometime entertained by you) I offer it (most worthy Sir) vnto your worships hands. Entertaine it (I pray you) according to your wonted and natiue courtesie, a vertue (in the eyes of all) eminent in you, and which (in a speciall degree) is appropriate vnto your selfe: and deriue some part of that loue and kind respect to this orphane Sermon, which sometime you did shew vnto the author of it in his life.

For my part, I haue sent it abroad with your Worships name wreathed, so to speake, on the fore-front thereof; that wheresoener it doth passe, it may report your singular kindnesse and good will many waies extended, and yet continued toward me, and stand vp as a witnesse of my thankfull remembrance and acknowledgement of the same. An office which (I hope) will not be vngratesfull vnto you: who although you are farre from¹ his mind which counted that voice the sweetest musicke which did most loudly chaunt his vertues, yet may (without impeachment of your modesty) heare this imperfect Eccho of them, from my ruder tongue, rather stammering thanks from an honest heart, than glozing with you by a lawishe blazing of of your praise.

But not to hold you longer from the Sermon it selfe, by my courser manner of discoursing, proceed (Good Sir,

¹ Themistocles vt Cicero in orat: pro Archia.

The Epistle Dedicatorie.

*Sir) to loue and countenance learning and vertue; nor
specially, foster piety and religion, hang out from your
house (as from an high watch-tower) a banner thereof
for example and encouragement to all that feare God.
Esteeme vertue the noblest armes of Gentry: as not
amisse the Heathen^k Poet,*

Nobilitas sola est atque vnica virtus.

Vertue is onely

True Nobility.

*And religion the honour and crowne of Nobility, as
better the^l Christian Poet,*

Generosa Christi secta nobilet viros:

Cui quisque seruit, ille vere est nobilis:

Illi rebellis inuenitur degener.

*The generous faith of Christs profession,
Doth men ennoble with the best renowne:
Who him doth serue comes of the noblest blood,
Who him reiects, much baser is than mud.*

*And in all this take in good part my well meaning
heart, who for this, or whatsoeuer seruice I can doe,
haue the full price of my labour to be reputed,*

**Your Worships most re-
spectiue in the Lord,**

I. E.

^k Iuuenal.
Satyr. 8.

^l Prudent. ~~dei~~
~~sequitur~~, in Ro-
mano mar-
tyre.

The Epistle Dedicatorie.

Isa. 8. 6.

like^h Shiloah, doth runne but softly. For it serueth vs.

The Epistle Dedicatorie.

First, a lone and solitary man, learning and teaching
faithfully, for his duty and religion; but out of his
love (as you may see) a better heart
in example in his teaching, want to all that hear him.
If we receive the word of God: we are

in the love of God, which is life.

Virtue is one y.

True Nobility.

Secondly, a man of good name and fame, of a noble

Condition, Christian, noblest virtues:

Can outlive him, the vice of nobility:

Which is the inward religion.

The good name of Christ's profession.

Both men cannot be with the best renowne:

Whole in both some comes of the noblest blood.

Who hath more, much later is than may.

And in all, the good man is well meaning.

And who for this, or inward religion, can do.

And the first of his labor to be praised.

Your Worships moste

Respect in the Lord.

H. E.



AN EPITOMIE OF MANS MISERIE AND DELIVERIE.

Rom. 3. verſ. 23. 24.

*All haue ſinned, and are deprived of the glory of God,
and are iuſtified freely by his grace, thorow the redemp-
tion that is in Chriſt Ieſus.*



Here are two things very ne- *Two things are
ceſſary for euery Chriſtian: needfull to be
knowne.*

the one is the knowledge of
our ſelues; the other is the
knowledge of the things that
concerne our peace. For the
firſt, if we bee ſinners, that is,

ſuch as feele the burthen of ſinne, and perceiue our *Our miſerie.*
ſelues ſicke thereof: then Chriſt Ieſus is ſent to call

vs, then he is a phyſician to vs, Mark. 2. 17. For the

ſecond, Luk. 19. 42. our Sauour (in moſt tender
compaſſion) doth wiſh vnto Ieruſalem but this *Our deliuey.*

one thing, as that which would make her perfectly
happy, namely, that at leaſt ſhe had knowne (in that
her day) thoſe things which belonged to her peace;
eſtimating thus much, that heerein conſiſteth true

B

happineſſe.

happinesse. Now though nothing is more needfull for vs than the knowledge of these things, yet few things are more neglected. This therefore hath giuen me occasion to speake and discourse of these words, wherein both these poynts are sufficiently taught and declared; that some who haue hitherto been strangers in them, may bee better acquainted therewith; others who haue set foot in these waies may be holpen forward.

But that we may haue the more conuenient passage to the profitable handling of these words, it is meet that their coherence bee shewed, and that what is more difficult in them be vnfolded.

*The coherence
of the text.*

The Apostle in them doth make a digression for the preuenting of an obiection which some Iew might make against his former conclusion. For the Apostle (in the verse going before) thus concluding, that all are iustified by the righteousness of faith; some Iew (in regard of the singular preeminences which they had about other (of which in the ninth of this Epistle wee may reade) might stomach the matter, and take it hainously, that they are thrust into the selfesame order with the vncircumcised Gentiles. Wherefore the Apostle (to cure all heart-burning in this behalfe) doth in this verse (by way of preuention) proue the vniuersality of his conclusion from equall condition of all, in the contrary thus: All are sinfull and condemned, therefore all, both Iew and Gentile, haue need to be iustified.

*The sense:
Gods glory is
the image of
God.*

In the former words there is no obscurity: the latter phrase of being deprived of Gods glory is somewhat intricate: some taking it to signifie the image

they are against the spirit; that is, against that law of righteousness which the spirit (as the former of

image of God: but then lesse should bee spoken than was before; yea and that with lesse perspicuity; others for glorying or reioycing before God: but this meaning the words will not beare, but by violence and constraint. I rather thinke the true meaning to be, that all men come short, and are deprived of the glory of God, that is, the glorious estate wherein the righteous should haue liued for euer, enioying the presence of God. So Psal. 73. 24. *Thou shalt guide me by thy counsell, and afterward receiue me to glory.* And the estate which the godly shal enioy after the labours of this life outwrestled, is called the state of glory, because the glory of God in the glorifying of his creature, shall bee particularly and especially reuealed. So then the sum of these words is this: All men haue sinned, all men by nature haue no part of euerlasting life, but are condemned and adiudged to eternall darkness.

Or rather, the glorious presence of God.

The first instruction which wee must heere take vp, is this; that all men by nature are sinfull, and stand before the tribunall seat of God guilty sinners. All of vs (as the Prophet speaketh, Isa. 53. 6.) haue turned aside from our childhood like stray sheepe, to those waies which are abomination to God, dangerous, yea deadly to our selues. To which purpose, Gen. 8. 21. the Lord thus speaketh, that the imagination of mans heart is onely euill euen from his youth vp. And *Dauid* confesseth of himselfe that he was conceived in sinne, and borne in iniquitie, Psalm. 51. Neither can it bee otherwise: for all of vs came out of *Adams* loynes, and by *Adam* must needs be begotten in his image, as it

Doct. 1.

All men are by nature sinfull.

Because they descend from sinfull Adam.

2 *An epitomie of mans misery and deliuey.*
happinesse. Now though nothing is more need-
full for vs than the knowledge of these things yet

4 *An epitomie of mans misery and deliuerie.*
is spoken, *Genes. 5. 3.* that is, not onely resembling
him in creation, but in corruption. Vpon which
ground *Iob* (chap. 14. vers. 4.) asketh who it is that
can bring a cleane thing out of filthinesse? him-
selfe making answere thereunto, that there is none
can doe it, it is impossible to be done. I will not la-
bour further to proue this poynt: for no man but
(generally) doth (very contentedly) acknowledge it.
I will onely shew the same doctrine in the particu-
lars thereof.

*We are sinners
in three respects.* Euery man therefore is a sinner before God in
three respects: first, in regard of sinne imputed to
him: secondly, in consideration of sinne inherent
in him: thirdly, by reason of sinne issuing from
him.

*1. By the sinne
of Adam im-
puted to vs.* First (I say) all of vs are sinners before God, in
respect of *Adams* first sinne, which (after a sort)
appertaineth to vs, and is truly ours. All flesh when
Adam sinned, did likewise with him rebelliously
transgresse. For which cause the Apostle, *Rom. 5.*
12. saith, that in him, *viz. in Adam* wee haue all
sinned. For *Adam* being the root of all mankind,
we were in him, and in time, to sprout and shoot
out of him: he being our first parent, wee were in
his loynes, and lineally to descend from him: and
so as *Leui* (in the seuenth to the Hebrewes, 9. 10.)
is said to pay tithe vnto *Melchisedeck*, because *A-*
braham (from whom *Leui* did spring in the third
generation) yeelded that duty: so all of vs being
in the loynes of *Adam* (the Lord so decreeing it)
whatsoever he did, that was likewise to bee account-
ed as our deed. Neither is it vnjust with God to
charge the personall deed of one, on the heads of vs
all.

*In whom wee
were, and
sinned.*

*Wherefore sinne is
therefore iustly
charged on vs.*

they are against the spirit; that is, against that law of righteousness which the spirit (as the summe of

An epitomie of mans misery and deliuerie.

5

all. For we see in the iust proceedings of Princes the same resembled: who hold guilty, not the traitor only, but the whole blood, race, or lineage thus tainted, who are therefore iustly dis-inherited. And thus much shall suffice touching the first.

Secondly, we are all sinners in the eye of God in regard of sinne, which (as the Apostle speaketh) dwelleth in vs. And this is nothing else but the lacke of righteousness which originally was in man, and a spirituall leprosie of iniquitie, whereby all his powers inward and outward are infected: but this poynt I will explaine more manifestly.

2. By sinne inherent in vs.

There was in man not onely a naturall, but a spirituall life, which the Apostle calleth the life of God, Ephes. 4. 18.

consisting of a singular knowledge in the minde, straightnesse (as Ecclesiastes speaketh, chap. 7. 31.) or righteousness in the will, holinesse in the affections. Lacking due righteousness.

But now man hath no light in his mind; as in the eleuenth verse of this Chapter our author citeth out of the 14 and 53. Psalmes: *no man vnder-*

In the understanding.

standeth, that is, no man but by nature hee is quite stripped of all vnderstanding in things spirituall and heauenly: the inward eye lacketh that straight-

nesse, which clothing the will (after a sort) should make it to moue after things which are truly good. In the place aboue named, the Apostle addeth,

In the will.

None seeketh or enquireth after God, that is, the will hath no power whereby it should moue after God, and so by consequent any thing that is truly good. For as to disallow or approue are functions of the vnderstanding; so to eschew or prosecute, are faculties appertaining to the will.

Sp. in the third place, all the affections want

In our affections.

2 *An epitomie of mans misery and deliuey.*
happinesse. Now though nothing is more need-
ful than the knowledg of these things yet

6 *An epitomie of mans misery and deliuerie.*

*And being cor-
rupt and prone
to ill.
In our vnder-
standing.*

In our will.

*In our desires
and affections.*

that holinesse that should cause their motions to be sanctified, and in stead of these excellent graces wherewith we were enriched, corruption and vn-righteousnesse haue made seizure of vs, and doe occupie vs thorowout. For in our vnderstanding darknesse is seated, as the Apostle speaketh of the Ephesians, chap. 5. vers. 8. that before their con- uersion (whilest yet they abode in their naturall condition) they were darknesse it selfe: hauing (as it is chap. 4. vers. 18. their cogitations darkened, so that not the least sparke of spiritual light did shine in them: yea manifold atheisticall doubtings and wauerings, touching God, his truth, iustice and goodnesse are most manifest and frequent in vs, and euen possesse vs; than the which there is not a more pregnant prooffe of our grosse ignorance in things diuine. For how could we doubt of these things, if with a cleare eye of vnderstanding we did see them? Doubting, howsoeuer occasionally it be a mother of knowledge, yet in it selfe it is the fruit & daugh- ter of ignorance. The will is altogether rebellious, as the Apostle further saith, All are gone out of the way. The word, Psalm. 14. 3. signifieth to giue backe sturdily, as a stubburne heifer that refuseth to admit the yoke: implying thus much, that the will of man is become crosse and ouerthwart, neither is, nor can bee subiect vnto any thing that is good. Take an experiment heereof in our selues. From this rebellion of the will it commeth to passe, that our wicked willes, the more they are vrged with the righteous commandement of God, the more our vilenesse and filthinesse breaketh out and is de- tected. So for our lusts and desires, Gal. 5. 17. they

they are against the spirit, that is, against that law of righteousnesse which the spirit (as the finger of God) doth write in our hearts. Our ioy, our feare, our hope, our loue, these are impurely and vnholily moued in vs, being carried after euill and vnlawfull objects, or not contained within due limits for the manner and measure of them. You will aske how I can tell that man is thus void of all righteousnes, and couered with corruption. To which I an-

Our corruption is discouered.

1. From the Law.

swere, this may be knowne by the Law. In the 20. verse of this Chapter it is said, that by the Law doth come the knowledge of sinne, not onely of that which passeth from vs in some act, but of that which is still resident within vs. For whatsoever righteousnesse the Law requireth, it doth presuppose in man an excellent conformity, and inward grace sutable and agreeable thereunto. For the Lord could not in iustice haue required that of his creature, which his creature was neuer inabled to performe.

Now if we lay our selues vnto the Law, we shall finde that there is nothing in man that doth, or can moue him to fulfill the righteousnesse of it: nay, that that which is in him doth draw him back as which is not, neither indeed can be subiect therunto.

To which wee neither doe, nor can conforme.

Secondly, whosoever are become new men in Christ Iesus may hence perceiue it. For this is a maxime in diuinity, that whatsoever is recovered and found of vs in Christ, was first lost in Adam. Finde you then, that since you came to dwell by faith in Christ, and he in you, you haue receiued to know God your heavenly Father? know, that by

2. By our regeneration.

Wherein what good we receiue, was before it wanting in vs.

Causes

nature

nature this knowledge was cleane gone. Perceiue you, that knowing the Father you come to this, that you can trust in him for helpe in trouble, and a supply of all good both bodily and spirituall? vnderstand then, that by nature there was no such confidence toward God in you. Come you further vpon the knowledge of God your Father, to loue him, his word, and those that are begotten of him? Come you to delight and reioyce in these? perfwade your selfe that by nature you were vtterly destitute of this spirituall loue and ioy.

3. *By the strife of the flesh and spirit, in which the flesh wholly is opposite to the spirit.*

Thirdly, if thou be a regenerate man, thou maist discerne it by the strife of the flesh and spirit in thee. In the which obserue if thou canst finde any good in thy flesh. Is there any knowledge in it? Nay, doe not rather the reliques of the flesh that are in thee, make the word of God (which is in it selfe most cleare) darksome and obscure? Is there any obedience in it? nothing lesse. The law of the members still rebelleth against the law of the mind: so that needs wee must confesse with *Paul*, that in vs, that is, in our flesh, in our state of corruption dwelleth no good, *Rom. 7. 18.* To apply this to our purpose: marke, what the flesh is, that are we altogether by nature: for we come to be spirit, not by carnall generation, but by spirituall regeneration. And this leauen of vncleannesse hath crept in to all the outward members, that the eyes, eares, lips, tongue, hands, feet, are euery where in the Scripture branded for weapons of vnrighteousnesse. And so let vs passe vnto the third consideration.

3. *By actual transgression.*

In the third place, wee are sinners in regard of actual

An epitomie of mans misery and deliuey. 11
be conformable thereunto, but that the fountaine

An epitomie of mans miserie and deliuerie. 9

actuall transgressions. you haue often heard of sins
of omission, and sinnes of commission. It is worth *In sinnes of*
the marking to see whence these kindes arise: for *omission.*
when we are altogether deprived of righteousness,
it cannot be but that wee should omit and ouer-
passe whatsoeuer is righteous. For where the cause
is not, nor euer was, there the effect must needs be
wanting. So on the other side, when the pollution
of sinne doth wholly occupie the faculties of our *And of com-*
mind, soule and body, whatsoeuer we thinke, speak, *mission.*
or doe, it cannot but be sinfull. For such as the tree
is, such must be the fruit. Neither can figs be ga-
thered on thornes, nor grapes on thistles. Of which
our actuall corruption the Scripture euery where,
and specially very plainly doth accuse man, Psalm.
14. 1. They haue corrupted their waies, and done
abomination; there is none that doth good. What
is here meant, but that the whole way of a naturall
man, the trade of his life is to worke such things
as are abomination, and that whatsoeuer is truly
good, that he altogether pretermitteth. But this
(me thinketh) sticketh on the stomacke, and is not
so easie of digestion as the former. For you will *Obiection.*
haply say that you haue the knowledge of God,
that you can heare Gods word, that you can con- *The good which*
ceiue a zeale of some kind of righteousness, that *we haue by*
you can pray, giue almes, and doe many other *nature*
good things, and why then should you be charged
with doing no good? But wee must bee as wise in *Solution.*
heauenly things as wee are in earthly: In other
matters touching goodly appearances wee can
giue this iudgement, that all is not gold which *Is but ap-*
glisters: and should not wee be as carefull, that in *pearing.*
things

nature this knowledge was cleane gone. Perceiue

10 *An epitomie of mans misery and deliuerie.*

*But not spiritu-
all and saving.*

*For want of a
cleere fountaine,
viz. a pure
heart.*

things spirituall we be not deluded with shewes in
stead of substance. Our Sauour hath an heavenly
speech concerning these glittering and shining
sinnes (as one doth truly terme them) that what is
excellent and glorious oft with men, the same is a
bomination in the sight of God: Luk. 16. 15. You
may thinke that you know God, but by nature you
haue not, nor can haue any true spirituall know-
ledge of him. For as it is 1. Cor. 2. 14. The naturall
man is not capable of the things of God. Onely
bleare-eyed as we are, and seeing at hand, as *Peter*
speaketh, 2. Pet. 1. 9. we can (after a sort) reade and
conceiue what the great bookes of heauen and
earth teach vs concerning him; namely, that there
is a diuine power, whose iustice, power, and boun-
ty doth not obscurely manifest it selfe in the admi-
nistration of the world. And this knowledge stan-
deth vs in no other stead, but onely to make vs in-
excusable before God. So wee can lend a bodily
care vnto Gods word; but with the care of the
mind we cannot heare: which our Sauour meanes
when he saith (to them which heard well enough in
respect of the bodily sense) *Hee that hath eares to
heare, let him heare*, Matth. 13. 9. So we may receiue
a kind of zeale after good; but it is like that of the
Iewes, Rom. 10. 2. a wrong zeale, in a wrong man-
ner, which leadeth from Christ, with whom onely
is saluation. Wee can also giue almes, and doe o-
ther good works in our owne conceit, and of other
men, but in such a manner as that we cannot stirre
an haire breadth from sinne, nor get out of the
mire wherein wee sticke. For the Law requireth,
not onely that the substance of the outward worke
be

be conformable thereunto, but that the fountaine whence it springeth be pure, Tit. 1. 15. that the end for which it is vndertaken (whatsoever it be) bee the glory of God, 1. Cor. 10. 31. Now to haue a hart purified by faith, is not such a vulgar thing that all men haue it: for all men haue not faith, 2. Thes. 3. 2 but these onely to whom it belongeth, to whom it is giuen. Phil. 1. 29. To you it is freely giuen for Christ, that not onely yee should belecue in him, but also suffer for his sake. Wherefore when the Scripture doth pronounce, that whatsoever is not of faith is sinne, Rom. 4. 24. and that without faith it is impossible to please God, Heb. 11. 6. let vs not think our pennie made worse siluer than it is, when all our workes that are done in our naturall condition, are made sins before God, and such as where-with he is highly displeased, be they neuer so goodly and beautifull in the sight of man. The vse of this doctrine shall be ioyntly handled with the other following: wherefore we will passe to the second doctrine touching our misery.

*And a right end,
viz. Gods glory.*

And come short] That is, are out of the reach and hope of euerlasting life, and so by consequent are plunged ouer head and eares into eternall death.

From hence then this is our lesson, that by nature we haue no part nor portion in that glorious life, and that euerlasting happinesse wherewith the presence of Gods glory replenisheth his for euermore. VVhe *Adam* had sinned, mark what followed thereupon; hee was secluded and cast out of the earthly Paradise: in which the estate of vs al is portrayed out, and liuely represented; namely, that we (being sinners) are exiled and banished from

Doct. 2.

*We by nature
haue no share in
life euerlasting.*

Genes. 3. 23.

*But are under
wrath.*

*Because sinfull
wretches.*

*Whom heauen
cannot admit.*

*For we are dead.
1. Here spi-
ritually.*

the Paradise of God, hauing no interest in that glorious inheritance. Wherefore it is that our Apostle saith, Ephes. 2. 3. that we are the children of wrath, that is, such as to whom appertaineth those punishments which the Lord inflicteth in his indignation, and not that life of glory which hee giueth to those with whom he is well pleased. Neither can it possibly bee otherwise with vs: for the wages of sinne is death, the iustice of God so requiring, Rom. 6. 23. What other pay then can wee challenge or expect, but that of eternall death, who are euery way most sinfull wretches, as wee haue already heard.

Again, the heauenly Ierusalem is a place so pure, that no vncleane thing, nothing that worketh any abomination, may haue any doings there, Reuel. 21. There is then no place for vs therein, who are so besmeared and stained with sinne, that whatsoever wee turne our selues vnto, is (before the Lord) no better than abomination. And this in generall may suffice touching this doctrine.

But now for as much as wee are not (as soone as we come forth of the wombe) cast into hell: know therefore that every one of vs are first come short of this glory in regard of spirituall and heauenly life: of the which there is not by nature the least sparke remaining in vs, we being starke dead in our finnes: as (often) the Scripture expressely speaketh, Ephes. 2. 1. You were dead in finnes and trespasses. and Mat. 8. 22. Let the dead bury their dead. Liuing men then who are void of this spirituall life, are no better (in the Lords account) than dead men, who when they burie others dead as touch-
ing

ing this bodily life, it is as pretty a pageant, as to see one dead corps carry or accompany another vnto the graue. Yea, let men frolick it, and ruffle in pleasures, and not onely liue in their conceits, but liue brauely and deliciously; yet euen in this condition they are but dead; and the more thus they liue, the further are they plunged into death, as *Paul* saith, 1. Tim. 5. 6. of the widow, that shee that liueth in pleasure, is dead while she liueth. It is but a conceit, a name of life, that naturall men haue: it is but a goodly vizour drawne ouer a dead and rotten corps. Thou hast a name that thou liuest, but thou art dead, saith our Sauour to the Angell of Sardi, Reuel. 3. 1. Notwithstanding heere the Lord doth let his Sunne to shine, and his raine to fall on the vngodly, together with his owne; and these dead soules enioy many documents of Gods fauour and bounty; whereby they neither seeme, nor indeed are, so wholly and vtterly separate from happinesse as they shall bee. Wherefore there is a second staire, by which all of vs (if the Lord succour not) descend yet further from this blessed life, and this glorious conditiō, that is in death, when a dissolution of soule and body commeth. Then the body is committed to the earth, where it feeleth no good at all, as in life it did, nor any euill: and the soule is gathered to the spirits of apostate angels, and referued to eternall condemnation in chaines of darknesse, Iude 6. Lastly, there is yet one lower descent, in the day of iudgement, when as soule and body at the resurrection (which is both of iust and vniust) being reunited, shall be separated for evermore from the presence of the Lord, and from the glory.

*Our naturall
life being but a
shadow of life.*

*2. Subiect to
the bodily death*

*3. To death
eternall.*

glory of his power, 2. Thes. 1. 9. and shall be cast into vnquenched fier, where the worme of their consciences shall neuer die, but vncessantly vex and torment them for euer. And so we will in one handle the vses which are to be made of both these instructions.

*Wee
Is to furnish vs
with matter of
confession in
our prayers.*

*To doe it feeling-
ly and parti-
cularly.*

*For slight and
generall confes-
sion is unpro-
fitable.*

*And a mocking
of God.*

First then, we are to treasure vp these instructions in our hearts, that they may serue vs from weeke to weeke, and from day to day, to direct vs in our prayers for the confession of our sinnes: wee haue all by rote, and can vtter the words of Saint *Iames*, though otherwise than hee speaketh them: *In many things we sinne all*, Iam. 3. 2. But rare is that man that truly vnderstandeth what it is hee vttereth: wherefore let these things be still present with vs, that we may vnderstand fully, and explicate in particular our corruption and misery, when wee come before the Lord to make our confessions and prayers. For to confesse our selues sinfull and miserable, & not know how, & wherein we are so; surely is nothing else, but with those wicked Iewes (whereof the Lord complaineth, *Isa. 29.*) to draw neere to him with our lips, while our hearts are far from him, and to commit that, from which *Salomon* dehorteth, *Eccles. 4. 17. viz.* To offer vp the sacrifice of fooles, babling with our tongues, what we mind not, or vnderstand not, Nay, it is a plaine mocking of God vnto his face, thus (without knowledge and conscioufnesse of our sinfulness in particular, and the seuerall branches of it) to confesse our sins. Who would not take himselfe abused by such a debtor? that should confesse that he were indebted to him, if he knew for what, but therein hee must pardon

An epitomie of mans misery and deliuerie. 17
good things from Gods hand, without any due
and feeling confession of Gods patience.

An epitomie of mans misery and deliuerie. 15
pardon him. For he could not call to mind where-
in, nor why, nor how he should owe him any thing.
Such a flouting confession doe we make to God of
our sinnes, when in generall termes wee acknow-
ledge them, but in the meane while our heart doth
not smite vs for any in particular, nor can wee tell
wherein we are so sinfull. Wee must then bee well
acquainted with this our miserable condition: the
knowledge whereof will helpe much to enlarge
and excite our hearts to a feeling confession there-
of, and a more earnest crauing of Gods mercy for
the cure of it. And to driue it home vnto our harts,
when we confesse that we are thus tainted in soule
and body with the leprosie of sinne: let vs seriously
consider that we are in a most fearfull and lamen-
table estate. It is a fearful thing to haue a noysome
disease, a stinking or running sore on any part of
the body: but how much more lothsome and fear-
full is it to be couered with boyles and scabs, as
was *Iob*, and to haue nothing sound in the whole
body: but (as the Prophet speaketh) from the sole
of the foot, to the crowne of the head, to bee laden
with wounds, and swellings, and soares full of cor-
ruption. Such a lamentable sight should we see in
this ougly leprosie of sinne wherewith wee are in-
fected, if we could discerne it: whose poyson and
contagion goeth beyond the most fearfull and
noysome diseases of the body. For be a disease con-
tagious, it is (and not without cause) terrible; yet
cannot it infect where it toucheth not: but a pesti-
lence, oh how dreadfull is that accounted! what
running and flying from it is there? which can on-
ly yet infect the aire, and neere and neighbour pla-
ces,

*To remedie
which, we must
consider our
state in sinne.*

*To be fearfull
and lamen-
table.*

*And most con-
tagious.*

14 *An epitomie of mans misery and deliuey.*
glory of his power, 2. Thes. 1.9. and shall be cast in

16 *An epitomie of mans misery and deliuerie.*

ces, to the hazard of such as dwell at hand, and thereabouts. But this plague of sinne hath wrought vpon the whole creature, to infect the very heauens, and make all things subiect vnto vanity, that as the garment and house which were infected incurably with the leprosie, the one was to bee burned with fier, the other razed downe and carried away, Leuit. 13. and 14. so the whole frame of heauen and earth must burne in the fier to bee purged of it.

*Use 2.
It teacheth vs
humility and
thankesfulnesse.*

Secondly, these doctrines are a ground of all true humility, and thankfull acknowledgement of Gods mercy. If that a man could haue seene the heart of the poore Publican, Luk. 18. no doubt one should haue seene, that it was the priuity of these things we haue spoken of, viz. that he was so sinfull and corrupt, so wretched and neare to damnation, that made him so abased and abashed in himselfe, as not to dare so much as to looke vp to heauen, made him with such griefe and passion to smite his breast, and to sigh out, *Lord be mercifull vnto mee a sinner.* What vvas it but the due pondering of these things, that did carry *Dauid* to such an admiration of Gods bounty toward himselfe and all men, crying out, *Psal. 144. 4. Lord what is man that thou regardest him? or the sonne of man that thou thinkest on him?* and forceth the Prophet to this confession: *It is the Lords mercy that we are not consumed, because his compassions faile not, Lam. 3. 22.* But contrariwise vvee carry our heads aloft, face the heauens, and swell vwith great thoughts of our ovne vworth. Againe, vve are not onely spared from day to day, and saued from vvrath, but are fed and filled vwith good

*From the ignorance of it
springeth pride
and unthank-
fulnesse.*

good things from Gods hand, without any due and feeling confession of Gods patience, bounty, and mercies heerein. And whence is it but euen hence? that we haue not thorowly learned, nor taken vnto heart these lessons, what wee are naturally before God, *viz.* abominable, most filthy, and cursed wretches, children of wrath, and sonnes of perdition. Find me the man that doth know this in his soule, and is not lowly in his owne eyes; doth not tremble, and is not (with an holy shame) confounded in himselfe when hee commeth before God, that doth not acknowledge Gods mercy in the least good hee enioyeth, and wonder at his bounty, that he doth load him (such a caitiffe) with so great benefits. Grant that poore *Mephibosheth* had been guilty of treason against King *Dauid*, as *Ziba* did falsly accuse him; and that vpon plaine conviction of the crime and sentence of death being giuen on him, and all things made ready for his execution, the King had giuen him his pardon, restored him to his lands, and (as formerly) admitted him to his owne table. Can we thinke that hee would not haue blushed, euen as oft as he came in the Kings presence? and that he would not (much more than formerly) haue magnified *Dauids* princely mercy and clemency vnto him, saying, What is thy seruant that thou shouldest looke toward, much more shouldest deale so graciously with such a dead dog as I am? 1. King. 9. 8. If the apprehension of ones outward miserie and basenesse can so abase our mindes, and endeare the curtesies and fauours of other men towards vs: how much rather will it make vs truly humble before

D

the

the Lord, and thankfully to record his goodnesse, to vnderstand well how vile and wretched our naturall condition is ?

*Use 3.
It should stirre
vs up to lay hold
of saluation.*

Thirdly, this must awake vs to looke about, and lay hold of the meanes of our saluation that wee escape death and damnation. When the Iewes had heard *Peter* preaching roundly to them concerning their wickednesse in crucifying the Lord Iesus, and their danger for it ; they were pricked in their hearts, and cried out to the Apostle, *Men and brethren, what shall we doe ?* Act. 2. 37. And truly it must needs affright vs, and make vs to labour for a better estate, vnlesse we be of that sort of men that haue made a couenant with hell, and are at a league with the graue, Isa. 28. 15. to consider, that we are guilty before the Lord in the loynes of *Adam*: to weigh that we are throughout stained and spotted with the filthinesse of sinne : to thinke that all we can speake or doe, all our thoughts, words and deeds, are so many inditements against vs, and euidences that wee are shut out of heaven into vnder darknesse. Will any man (vnlesse hee be dead drunke) lay himselfe downe to sleepe in the top of the mast, the ship being vnder saile in the midst of the sea? Prou. 23. 34. And wee hold him desperately mad that dare take a nap in a house on fier ouer his head. O then let vs not, when the wrath of God, which is a fier burning to the pit of destruction: when (I say) this wrath is seated in soule and body, let vs not presume to snort securely, till we know our selues pulled out of this fier, and till we perceiue that it is fully quenched and extinguished. And thus much spoken concerning our wretched

3.22. evidently saith, that all are (by the Scripture) concluded vnder sinne. But why? that thou might

An epitomie of mans miserie and deliuerie. 19

wretched estate by nature were enough. But lest those who are deliuered from this misery, should thinke that this doctrine concerneth them not; it shall be needfull (in a word) to adioyne one other instruction.

Marke therefore (beloued) who it is that vttereth these words, *all haue sinned*. It is *Paul*, one who had now laboured 20. yeeres in the worthy Ministry of Apostleship; yet hee speaketh this, including himselfe in the same number. Which teacheth vs thus much:

That after our deliuerance wee must not shake hands with the doctrine of our miserie, but still beare it in mind, and often recount it. It is the practice of Saint *Paul* almost euery where. In the second to the Ephesians, vers. 3. after he had laid before the eyes of the Ephesians their former estate, he spareth not to rip vp his owne constitution by nature, thus: *Among whom wee also haue had our conuersation in time past, in the lusts of our flesh, in fulfilling the will of the flesh, and of the mind, and were by nature the children of wrath as well as others.* So again, 1. Tim. 1. 15. doth hee ranke himselfe amongst the chiefe sinners: *Christ Iesus came into the world to saue sinners, whereof I am the chiefe.* Lastly, Tit. 3. 3. doth he make a large acknowledgement of his owne, and others wretched condition, what it was before conversion: *We our selues also were in times past vnwise, disobedient, deceiued, seruing the lusts and diuers pleasures, liuing in maliciousnesse and enuie, hatefull, and hating one another.* And this lesson is the worthier our learning, by how much the vse of it is the greater, for it hath three excellent effects.

Doct. 3.
Our miserie must not be forgotten, though wee be deliuered from it.

3. Effects of its remembrance.

the Lord, and thankfully to record his goodnesse,
to vnderstand well how vile and wretched our na-

1. To make
vs gentle to-
ward others.

First, to remember what we our selues haue bin,
and are by nature, will make vs meeke and gentle
towards others, not ouer rash and rigorous in our
censures. Thus much the Apostle sheweth plainly
vnto vs in the place aboue-named. For in the se-
cond verse of that chapter, he doth bid *Titus* to de-
hort men from speaking euill, and exhort them to
softnesse and meeknesse. But now, what reason doth
he giue why such kindnesse and courtesie should
be vsed toward others? Marke that in this 3. verse,
for we our selues (saith he) *were in times past disobedient, vnwise, &c.* plainly shewing, that nothing more
engendreth mildnes and gentlenes toward others,
than to set before vs what we our selues haue been.

2. To long for
our dissolu-
tion.

Secondly, in the relieks of sinne to remember
our miserie, will make vs sigh and grone for our
heavenly tabernacle, and desire to be dissolued and
to be with Christ. As *Dauid* being very much a-
thirst, did long to drinke, and said, *Oh that one would
giue me of the water of the well of Bethlechem,* 2. Sa. 23.
So Saint *Paul* hauing wel considered of his flauish
and irksome case, through sinne (abiding in him,
and continually molesting) him doth conceiue an
earnest desire, and breaks out into most passionate
wishes of his full deliuerie, Rom. 7. 24. *O wretched
man that I am, who shall deliuer me from the body of
this death?*

3. To tast our
saluation by
Christ the more
pleasant.

Thirdly, it will make vs taste the benefit of
Christ more pleasantly. When did *Paul* come
thankfully (as it were) to take the cup of saluation
in Christ Iesus? euen then when he looked vnto it
through the body of death. And therefore after his
former exclamation, he annexeth this thank-gi-
uing.

3.22. evidently saith, that all are (by the Scripture) concluded vnder sinne. But why? that they might

uing: I thanke God, through Iesus Christ our Lord. And certaine it is that as the Paschall Lambe did relish the best, when it was eaten with fowre herbs: so by these remembrances (which humble and breake the spirit) our saluation by Christ is made much more comfortable and sauoury. It is then to be blamed in Gods children, if they doe not exercise their thoughts in a frequēt meditatiō of their naturall misery. there are diuers who being aduanced from a lowe estate to great preferment, forget their base parentage, nor will once looke downe to the dung-hill from whence they were raised: but what doth ensue in such persons, but strange pride and insolencie? out of which they domineere cruelly over their inferiours; disdain and set themselves against their equals; and (to their ruine at length) set at naught him that aduanced them, not acknowledging his former fauours, and thinking that they can now sit fast without him. Gods children are in danger of nothing more than of spiritual pride, with the which the diuell (when all other of his traines faile) hopeth to blow them vp, by dazling their eyes with the view of their perfections and present happinesse. And to prepare them thereunto, and make way for this stratagem, this he doth driue at. to make them forget what they were of old, and little to thinke of their former miserie: to which if he can bring them, then (with ease and readily) will succeed vncharitable censures; and proud disdain of others inferiour to them in grace; contentious emulations toward those that match them, or goe before them; yea a sleight esteeme of Gods mercy and grace whereby they were deliuered.

Use.

It reproveth those that neglect to call it to mind.

It is a faire way to spirituall pride.

the Lord, and thankfully to record his goodnesse,
to understand well how vile and wretched our na-

red. Great aduantage therefore doe they giue the
diuell against them, who loue not to keep in mind,
and humbly to recount their wretched state by na-
ture, euen when (through Gods mercy) they bee
freed.

It followeth. *And are iustified freely by his grace,
through the redemption that is in Christ Iesus, whom he
hath proposed a reconciliation through faith in his
blood.*

The parts.

Euen as the way to Sion was by Sinai; so, vn-
lesse wee desire rather to bee carnally secured, than
truly comforted, wee must passe by the diligent
view of our most wofull plight (wherein by nature
wee are enwrapped) to the consideration of the
good things which the Lord hath prepared for
them that loue him. These words then vnfolded,
will plainly declare what I propounded to shew
in the second place, viz. the very thing which be-
longeth to our happines. I cannot cast them more
conueniently (for our capacities) than into these
three members. First, that there is restitution for
all sorts of men from this misery, in these words,
All are iustified. Secondly, the grounds or causes of
this restitution, and these are two: first, the mercy
of God, in these words, *freely by his grace*: second-
ly, the redemption in Christ, whereof hee speaketh
thus, *through the redemption that is in Christ Iesus.*
Thindly, the instrument whereby these are applied
to vs, in vers. 25. *through faith in his blood.* These
three poynts we will handle in order.

*Doff. 4.
we are restored
from this
misery.*

That there is a reparation of mans lamentable
condition, is not necessary to dispute, since it is a
matter nothing controuersall. The Apostle, Gal.

3.22. evidently saith, that all are (by the Scripture) concluded vnder sinne. But why? that they might lie in this condition? Nothing lesse: but that the promise (through the faith of Iesus Christ) should bee giuen to them that belecue. And it were woe with vs if this case were any whit doubtfull. I will therefore (in stead of arguing whether there bee a restoring yea or nay) set downe the order of our restitution. For though this word *Iustified*, doe not signifie directly euery parcell of our happy estate, yet it (being opposed to our miserable estate) doth it selfe signifie some part of our deliuerance from it, and by necessary consequence implieth all that concurrerth thereunto.

First therefore let vs know, that for man (guilty ^{1. By iustification.} before the tribunall seat of God, for the sinne hee committed as he was in *Adams* loynes, and many aduerse sinnes in his owne person) there is iustification, that is, nothing else (as *Paul* euery where vseth ^{whereby God} it) but an action of God as iudge of all the world, ^{acquitteth vs} whereby he doth acquit his creature of whatsoeuer ^{from sinne.} crime might be laid vnto his charge, holding him for iust and innocent: yea and according to this iustice which he imputeth to him, hee doth most graciously entreat him, by acception to life euer- ^{And accepteth} lasting. This is the very import of this word, as is ^{vs to life.} gathered by these two arguments. First, it is a word iudiciall, as may bee seene, 2. Sam. 15. 4. *Oh* saith *Abisalom*) that they would make me a Iudge in the land, that euery one who hath any matter or controuersie might come to mee, and I would doe to him iustice, that is, pronounce him quit, and cleare him, as his cause requireth.

Secondly,

Secondly, the opposition requireth the same: for condemnation is set against it as the contrary, Rom. 8. 33. 34. *It is God that iustifieth, who shall condemne?* And this may be considered as the first degree in our reparation, and is precisely signified by the word it selfe: which though it be distinguished from these that follow (otherwise a wholesome forme of words and doctrine cannot be kept) yet it must not be separated.

2 By sanctification.

In all parts.

Secondly, therefore the Lord, whom hee thus iustifieth, he sendeth into their hearts the Spirit of his Sonne, Gal. 4. 6. that spirit of promise, Ephes. 1. 13. I meane that promised spirit which doth regenerate them throughout: so that though they were by nature darknesse, yet they now become light in the Lord, Ephes. 5. 8. though they were rebellious (such as could not bee subiect) yet now they come to delight (at least in the inner man of their mindes) in the Law of God: though their affections were prophane and vnsanctified, yet now they are renewed to that image which is in holinesse; so that their ioy is not fixed in outward things, as wisdom, strength, riches; but in this, that they know the Lord to be their God in Christ, Ier. 9. 23. 24. and that their names are written in heauen, Luk. 10. 20. their loue is settled on God, their hearts speaking with *David*, Psalm. 73. 25. *What haue I in heauen but thee? and whom in earth in comparison of thee?* So also their feare and hope is turned from the world, and things temporall, vnto God, and matters euerlasting. And though before what euer they did, was sinne; yet now they doe those good workes which the Lord hath prepared for them to vvalke

An epitomie of mans miserie and deliuerie. 27
grace of God bringing saluation vnto all men hath ap-
peared. So Ephes. 2. 8. *We are saved by grace*

An epitomie of mans misery and deliuary. 28
walke in. And thus the life of glory is againe resto-
red. For this their sanctification is the beginning
of glory; so that euen while they are on earth, *Which is a beg-*
they haue euerlasting life; *He that beleueth hath e-* ing of glory.
uerlasting life, Ioh. 3. 36. And Rom. 8. 23. wee are
said to haue here the first fruits of the spirit. The
first fruits and the whole lumpe differ not in sub-
stance and kind, but in the measure and circum-
stance. What were the first fruits of corne, oliues,
or any other fruit of the earth offered to the Lord
vnder the Law, but a part, and a prime part of the
whole haruest: and so the sanctifying graces of
Gods spirit which wee receiue on earth, are parts
and beginnings of our glorious life in heauen,
from which they differ not in kind, but in measure
and degree. Now when Gods faithful ones depart, *3. By glorificati-*
they goe neerer to the fulnesse of this glory, *as on begun in*
whose soules goe into Paradise, as our Sauour *death.*
speaketh to the thiefe, Luk. 23. 43. and whose spi-
rits are gathered to the spirits of iust and perfect
men in the heavenly Ierusalem, Heb. 12. 23. But at
the resurrection of the iust, then shall this life of *Consummate at*
glory bee consummate, their bodies being made *the resurrection.*
conformable to the glorious body of Christ Iesus,
Phil. 3. 21. the Lord being glorified in his saints, &
made maruellous in all them that beleue, 2. Thes.
1. 10. Thus farre then it goeth well, that wee who
were condemned persons, and had our faces coue-
red, as being ready to bee carried away to executi-
on, should bee iustified: that wee who were drie
wood, fruitfull onely in the vnfruitfull workes of
darknesse, should become greene trees planted in
the true temple of the God-head Christ Iesus, and

Secondly, the opposition requireth the same:

condemnation is set against it as the contrary

26 *An epitomie of mans misery and deliuery.*

so be made to beare good fruit abundantly, euen to abound in euery good worke, that wee finally (who were dead) should liue.

Now it is some comfort for any man labouring of a desperate disease, to heare say there is cure for it. But come to one whom some grieffe incurable (as it is reputed) doth hold, and tel him there is remedy for him; as he will be glad to heare it, so hee will hardly belecue it: wherefore he will aske what be the ingredients or simples of which that medicine should be made, that by this meanes (the force of these well considered) he may see if it bee likely to doe the deed yea or no. So in maladies spirituall, which no power in heauen or earth (but that which can subdue all things to it selfe) can correct. To say there is a saluo for these sores, is somewhat comfortable, but it will not presently passe for currant. You will therefore aske in the first place, how this should come to passe: for man is full of sinne, and the Lords eyes are too pure to behold nothing but filthinesse. When there is nothing then in him which may moue God, vnlesse it be to iudgement; how should the Lord come to restore him? very well. Looke on the next words, *We are iustified freely by his grace.* Though there bee nothing in vs, yet the Lord of his free grace doth iustifie vs.

*Doff. 5.
We are iustified
freely by Gods
meere grace.*

This then is our lesson; that the grace of God, that is, God himselfe, of himselfe, in great fauour and riches of mercy, bowing downe to succour his miserable creature altogether vnderferuing: God (I say) thus meere mercyfull, doth iustifie vs. So the Apostle teacheth euery where: Tit. 2. 11. *The grace*

grace of God bringing saluation vnto all men hath appeared. So Ephes. 2.8.9. *We are saved by grace, not of workes:* where it is to bee marked, how the meere grace of God (not excited by any workes, but working of its owne accord) hath the whole stroke in our saluation. For workes are secluded from working any whit therein. And although these speeches be plaine enough to cleere the poynt, yet loe how it is affirmed more plainly, 2. Timoth. 1.9. *Who hath saved vs, and called vs with an holy calling, not according to our workes but according to his owne purpose and grace, &c.* Our saluation is of grace; and what grace? not such as doth follow vpon any goodnesse inherent in vs, or workes foreseene which should come from vs; but onely vpon the intent and purpose of God within himselfe. This is a truth which was well knowne in the time of the old Testament. *By mercy and truth (saith Salomon, Prou. 16.6.) iniquitie shall bee forgiven, and by the feare of the Lord men depart from euill.* What mercy and truth is heere meant? what, that of man toward man? no surely. It cannot bee fitly vnderstood, but of Gods meere grace, whereby he promisseth good things to men, and his fidelity in performing most constantly what he promisseth: from which we obtaine this fauour, to get our sinnes couered and pardoned. As the reuerence of Gods Maiesty doth cause his children to eschew euill; so his mercy toward them (being in Christ a most mercifull Father vnto them) doth bestow on them the pardon of their sinnes. And what else meant the Saints of old, but to ascribe all to Gods mercy, when they did alwaies make their request to God,

and craue of him to haue respect vnto them, not for their owne sake, but for his mercies, which last for euer, his kindnesse and goodnesse, his names sake, &c.

*That God may
haue the glory of
our saluation.*

For Gods glory is most deare vnto him, neither can he endure therein to haue any partner. Wherefore (in the businesse of our saluation) hee doth so worke, that man may haue no matter of reioycing out of God, who doth all this worke in himselfe, and out of man; that who so reioyceth, might reioyce onely in the Lord, 1. Cor. 1. 31.

*Ute 1.
It excludeth all
concurrence of
our workes.*

This doctrine serueth first for confutation, secondly for consolation. If our iustification then be of grace, there can be no reliques of holinesse, nor workes of our owne that concurre thereunto. For besides that, these are opposed in the places aboue cited, the Apostle maketh this collection very euidently, Rom. 11. 6. *And if it bee of grace, it is no more of workes, or else were grace no more grace.* For these two are so opposite, that like fier and water they expell each the other: and (as saith one) *Gratia nulla modo est gratia nisi sit omni modo gratuita*: Grace is no way to bee counted grace, vnlesse euery way it bee most free. For this cause marke how the Apostle ioyneth freenesse or franknesse, vvith grace. The vvord vvhich is heere vsed is *donat*,

*3. Significations
of the Hebrew
Chirma.*

and ansvvereth to the Hebrew vvord *Chirma*. It is very emphaticall, and it is especially taken vp in these three cases. First, vvhen a man doth a thing vvithout hope of the least profit. Secondly, vvhen a man doth a thing vvithout cause, rashly or lightly; but this sence is not heere pertinent. The third is, vvhen a man doth a thing (as vve speake) vnder-
uedly,

uedly, there being nothing which might moue him thereunto, but much which might perswade with him to the contrary: and this is the sense to bee followed here. For when there was nothing in vs which might procure it, nay much which might exasperate the Lord against vs (for wee were by nature his enemies) then hee saued vs freely of his grace.

Secondly, this doctrine hath matter of comfort in it for vs. For if our iustification did depend on our owne worth, endeauor, and holinesse, we could not but despaire. Alas what are wee (poore crawling wormes) that we should bee of any worth in Gods sight, before whom the starres are vncleane? What is our holinesse, but as a filthy and a menstruous clout? and whereunto can our endeauors reach in any thing to God-ward? who can onely roule and wallow vp and downe in the filth and puddle of our corruption; in the which the more we stirre, the more lothsome stench doe wee make. But now since it is not in him that willeth, nor in him that runneth, but in God that hath mercy, Rom. 9. 16. we may boldly accept, and confidently trust in this free grace of God, although wee be vnworthie of it. For why should wee put away this great grace offered and reuealed to vs: why should we not cheerfully embrace it, and reioyce in it, specially since it hath appeared vnto all, and God (without respect of persons) hath set it out to bee enioyed of the poore, base, low, and vnlearned, as well as of the rich, high, noble, and learned: and it is not true humility, but a sottish pride, to put away, and iudge our selues vnworthy of this salua-

Vse 2.

It doth comfort vs.

*Since though
sinfull and
worthy of nothing.*

*Yet we may
boldly accept
what God doth
freely offer.*

tion, whereof it hath pleased God (in rich mercy) to deeme vs worthy.

But yet that former poynt is not cleerly on foot. For though this doe shew that you may bee restored most amply (though you are altogether vn-worthy) yet you will bee ready to obiekt, that the Lord is iust. If hee were onely mercifull, then you would easily assent hereunto: but he is so mercifull, that he is iust also, and hath pronounced it an abomination to him, Prou. 17. 15. to iustifie the wicked, or to condemne the iust. What then (will you say) will become of me being a wicked wretch? and how can the Lord iustifie mee being such an one: all this is very true. Wherefore let vs search a little further. *Freely of grace* (saith the Apostle) *but in the redemption of Christ Iesus.*

Doff. 6.

We are so iustified, as that we are made truly righteous in Christ.

Who hath alway been reuealed as our redeemer.

To Adam.

Remember then this by the way, that so the Lord doth iustifie thee of grace, that he also maketh thee truly iust in Christ Iesus. This (in the prooffe of this doctrine) will appeare more brightly. The poynt then directly gathered is this: that wee are iustified in the redemption of Christ, or in Christ our redemption. Christ hath been at all times reuealed to the chosen of God as their redeemer, in whose blood-head they should haue remission of sinnes. After the fall of our first parents, when they otherwise had fallen into the gulfe of despaire, hee (our eternall Prophet) gaue out the promise of himselfe, that the seed of the woman should bruiſe the serpents head, Gen. 3. 15. that is, that Christ (in fulnesse of time borne of a Virgin) should dissolue (as *Iohn* speaketh, 1. Ioh. 3. 8.) the workes of the diuell, doe away sinne, abolish death; and (as *Paul* speaketh,

lish torments by the hand of God for our finnes,
and was humbled to the death of the Crosse. There

speaketh, Rom. 16. 20.) tread downe Satan vnder
the feet of his elect; and our first parents had experi-
ment of the truth hereof. For when (by the threat-
ning) they should haue died the death, yet in their
sacrifices (which prefigured this seed, this imma-
culate Lambe) they perceiued the loue of God a-
gaine recouered. *Abraham* had the same promise *To Abraham,*
of a blessed seed (in the which all the nations of the *&c.*
earth should be blessed) renewed to him, Genes. 18.
18. And in all the Prophets it were easie to shew
how Christ was present to the eye of the faithfull:
as likewise how the neerer this day starre was the
rising, the more euidently hee was foretold. For
God was still reconciling his Israel, viz. (his elect a-
mong the Israelites, and those few that were then
scattered among the Gentiles) vnto himselfe in
Christ, euen before his comming: but when once
hee was exhibited, hee reconciled to himselfe the
world, that is, the great number of his elect, which
was dispersed through the world, and did consist
of all sorts, degrees, and nations. All the Fathers
had Christ *de iure*, of right, though *de facto*, in deed
he were not giuen in the flesh: and hee was euer
present to their faith as their price of redemption, *And so embraced of them.*
and so did passe for them in the acceptation of
God. There was neuer any other name whereby
men might be saued, he being (as it is Heb. 13. 8.)
the same yesterday, to day, and for euer: what hee
had been, he was; and what he was, he would be to
eternity.

But wherein doth this our righteousnesse stand? *Our righteous-*
euen in our redemption which Christ hath *nesse stands in*
wrought for vs, as the Apostle saith, that wee are *the redemption*
justified *which Christ*
hath made
for vs.

tion, whereof it hath pleased God (in rich mercy)
to deeme vs worthy.

iustified through the redemption of Christ. For which vnderstand this, that God the Father hath laid all our sinnes vpon Christ, that *he was wounded for our sinnes, hee was broken for our iniquities, the chastisement of our peace was vpon him, and with his stripes we are healed, Isa. 53. 5. 6.* Hee hath taken our iniquities on him, and in his body borne them on his Crosse, 1. Pet. 2. 24. Wherefore hee which was most iust and righteous (offering himselfe a sacrifice for our sinnes, who are vniust, and bearing the punishment which our sinnes deserued) hath paid our ransome, 1. Tim. 2. 6. and redeeming vs by this meanes, is become that Lambe of God that taketh away the sinnes of the world: and thus hee being made vnrighteousnes for vs by these his sufferings: and if there were any further thing for vs to doe, doing it also for vs. (For he is the end of the Law, Rom. 10. 4. and in him we are compleat, Colos. 2. 10.) we are made in him the righteousness of God, 2. Cor. 5. 21. Christ is therefore (in Ier. 23. 6.) called Iehouah our righteousness. *Malachy* calleth him the Sonne of righteousness, chap. 4. vers. 2. because hee is first made vnto vs righteousness of God, and then doth make vs righteous vnto God. This doctrine hath three vses.

Vse 1.

*It sheweth the
agreement of
Gods iustice and
mercy in our
redemption.*

First, whereas the Lord doth so iustifie vs of grace, that we are also made iust in the redemption of Christ, we may see and contemplate that admirable mysterie, how the Lords iustice and his mercy doe kisse each other. There is all iustice vnto Christ, whose soule felt the anger of God in that extremity, that his body (affected heerewith) did sweat clotty blood, who was broken euen with hel-
lish

lish torments by the hand of God for our finnes,
and was humbled to the death of the Crosse. There
is all mercy to vs: it is mercy that the satisfaction
of Christ should be ours; that all that he did should
be accounted as done by our selues. It is mercy that
Christ (himselfe the satisfier) should bee giuen vs,
~~by his death~~ faith *Paul*, Rom. 8. 32. He hath gratified vs
with his Sonne, hee hath bestowed him freely on
vs.

Secondly, this may be a comfort to a distressed
conscience. For often beholding and feeling our fil-
thinesse and corruption that is in vs, wee are ready
to think that we haue no iustice wherwith to stand
and appeare before the Lord. But loe (beloued)
here is righteousness enough for thee, and for me,
and for the whole multitude of beleeuers: we are
righteous in Christ our Redeemer. Yea but haply
it will sticke somewhat with thee how thou shoul-
dest be righteous with an others righteousness. If
a priuate man indeed should die, hee could but sa-
tisfie for his owne sinne, Gal. 6. 5. Every one in this
order beareth his owne burthen. But the case is o-
therwise with Christ: for he was not a meere man,
but God, in nature, glory and maiesty equall with
the Father; and hee being not a seruant, but the
Sonne by nature, was sent and made subiect to the
Law, that he might redeeme vs which were vnder
the Law, Gal. 4. 4. 5. And what Christ did or suf-
fered, he did not as a priuate person, but as a pub-
like, in the name and behalfe of Gods elect; and
not of himselfe, but as appointed therunto of God.
It was not for himselfe, but for the faithfulls sake,
that Christ did sanctifie himselfe, Ioh. 17. 19. and

Use 2.

*It sheweth
where we may
fetch righteous-
nesse to iusti-
fie vs.*

*How anothers
righteousnesse
may iustifie vs.*

E

God .

God it is who doth make him righteousness vnto vs, 1. Cor. 1. 30. It is of force amongst men what one man doth in anothers name, chiefly where there is a common agreement that it shall bee so. And why may not it be thus in our iustification before God: for if the iustice of God preuailed so farre, that through the offence of one, many shal be dead, Rom. 5. 15. much more shall his mercy cause that grace, and the gift of grace (that is righteousness which is by one man Iesus Christ) should abound vnto many. For the iustice of God serueth and ministreth to his mercy: as Rom. 11. 32. *God hath shut up all vnder unbeleefe*: but to what intent doth Gods iustice this? that so they should remaine so? no, but that place might bee made for mercy: as it followeth, *that he might haue mercy on all.*

Vse 3.

*It teacheth vs to
renounce our
owne righte-
ousnesse.*

Thirdly, seeing the Lord doth make vs righteous in Christ his redemption, let vs abandon our owne righteousness in this case, counting our best deeds as menstruous garments, reckoning all as drosse and dung to winne Christ; that is, to be found not hauing our owne righteousness, but that which is through faith. This righteousness is not the righteousness of meere man, but of God: and to bring ours hereunto, were as foolish as to helpe the shining of the sunne, with the light of some small spattering candle; or to bring a drop of muddy water to a cleere chrystall ocean.

Now there remaineth one thing further to be handled. For though a remedy against an infirmity be found out; though euery matter be knowne which concurreth to the confection: yet vnlesse this

this be taken inwardly, or applied outwardly, nothing will be effected: so (beloued) vnlesse the grace of God, the redemption of Christ bee laid to vs after a sort, and receiued, all is in vaine. Then this is the question (in the third place) how the remedies are to bee vsed and receiued? The answer to this question is to be fetcht out of the 25. verse, and is contained in these words, *by faith in his blood.*

To Which doth teach vs this doctrine, that wee are every one to apprehend the grace of God in the redemption of Christ to iustification, by hearty and vnfaigned faith. Faith hath been alwaies requisite as the instrument to take Christ our righteousness, that so we might (in Gods sight) be iustified. This is taught vs euery where, Gal. 3. 22. The Scripture hath concluded all vnder sinne, that the promise (by the faith of Iesus Christ) should bee giuen to all. And Ioh. 3. 16. *So God loued the world, that hee hath giuen his onely begotten Sonne, that whosoener belieueth on him, should haue euerlasting life.* Where we see faith to be brought in as the instrument with out the which neither the promise can bee appropriated, nor saluation attained. So Act. 16. 30. 31. when the question is made, *what shall I doe to be saued?* it is answered by the Apostle, *believe on the Lord Iesus, thou and thy household, and you shall be saued.* And truly the righteousness of Christ hath not been of more ancient time giuen to men, than faith hath beene appointed the receiver heereof. Wherefore it is called the righteousness of faith, because it is receiued by faith, as our righteousness which God imputeth to vs. If we should search the register of the Scriptures, a cloud of witnesses

Doct. 7.

We are to embrace Christs redemption wrought for vs by faith.

Which is the instrument to receiue it.

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the grace of God is of force against man what

36 *An epitomie of mans misery and deliuey.*

would compasse vs about for the confirmation of this poynt. But by the way it seemeth more necessary to answere what may be objected. For aboue we haue taught (you will say) that the grace of God cannot stand with any thing in man: How then (will you aske) can it stand with faith? It is true that the grace of God doth not brooke any thing inherent in man, and of man, and yet notwithstanding may well agree with faith: for faith is not of man, no not in man by nature. For al men haue not faith, 2. Thes. 3. 1. but it is in man renewed, and as a gift of meere grace: as Phil. 1. 29. *Vnto you it is giuen for Christ, that you should beleene on him:* where faith is challenged as a largesse of the Lords liberality. Secondly, faith doth not iustifie vs as it is an inherent quality in vs (for this smelleth somewhat of the Gnosticks) but as it apprehendeth Christ Iesus the redeemer, who is made vnto vs of Gods righteousnesse.

*How Gods free
 grace doth stand
 with faith.*

*what it is to
 beleene.*

*viz. Out of a
 sense of our mi-
 sery to goe and to
 rest on Christ for
 our saluation.*

Thus then briefly you see how euery one of vs must (through faith) take hold of the grace of God in the redemption of Christ; and that faith is not at all preiudiciall to Gods fauour. And now (me thinkes) you are willing to know what it is to beleue? I will tell you (and that according as the Scripture speaketh) without any laborious distinction. If then (beloued) you first hauing a sight and sense of your miserable estate, and beholding Christ crucified before you in this Gospell; that is, hearing the word of this free grace of God through the redemption of Christ, doe come and cast your selues on his mercy in Christ the redeemer, and receiue it into your hearts, afterward abhorring your selfe

Selfe more and more euen in dust and ashes, louing this God who is so gracious to you, and expressing it by walking in his commandements; then doe you truly beleeeue. For (in the sight and sense of misery) thus to come to, and relie on Gods mercy, is to beleeeue as *Iohn*, chap. 6. vers. 35. *Hee that cometh vnto me shall not hunger; and hee that beleeueth in me shall not thirst.* Marke heere, that to beleeeue in Christ, and to come to him are put for one: when then our will doth moue toward God, and make vnto his grace in Christ, then we beleeeue.

Againe, to receiue the grace of God in Christ, euen euery one for himselfe particularly with an honest heart, in such manner as to say, It is mine, it belongeth vnto me: this (by the interpretation of the Scripture) is to beleeeue, *Ioh. 1. 12.* And hee that commeth thus to Christ, and layeth hold on him, though it be waueringly, yet hee truly beleeueth. For true faith is not alwaies an vndoubted certainty which causeth one gloriously to triumph, let the wind lie in what corner it pleaseth: but it is sometimes as smoking flaxe, and standeth rather in groanes, sighes and desires, than confident defiance and challenges, especially vnder the beginnings of our conuersion, and time of tentation. We speake indeed against the popish doubtings, wauerings, and vncertainty: first, to shew that these, though they may stand with faith, yet they are no vertues, but fruits of vnbeleefe. Secondly, because that true faith, which is sometime plunged and perplexed with much doubting, doth often get vp, and is carried with a full saile in the perswasion of Gods mercy: as it is reported of *Abraham*, *Rom. 4. 20. 21.*

And to apply his grace to our selues in particular.

Though it be weakly and not without doubting.

34 *An epitome of mans misery and delivry.*

God it is who doth make him righteousnesse vnto
us. It is of force amongst men what

38 *An epitome of mans misery and delivry.*

that hee did not doubt of the promise of God
through vnbeleefe, but was fully assured of the per-
formance thereof: which pitch though we cannot
rise and reach vnto, yet if wee doe from the heart
long after Gods grace in Christ, and truly (though
in much weaknesse) rest on him for pardon of
our sinnes, there is no doubt but we haue that
faith vnfaigned, which doth make vs par-
takers of that redemption which
is in Iesus Christ.

Soli Deo gloria.



Hortie Maynor

[Faint, illegible handwriting visible through the paper.]

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